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**The Nativity**

By Ghirlandajo  
(1490 - 1494)



# The Holy Cross Magazine

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1951

## The Love of the Incarnation

BY SHIRLEY CARTER HUGHSON, O.H.C.

IN this season when all the world is thinking of "the ever-blessed Birthday," the thoughts of men hover about Bethlehem; they kneel with the shepherds and the Magi at the manger-throne of Incarnate God; they follow the Holy Family along the ancient highway by which they fled into Egypt to save the Infant Saviour from the wrath of Herod. All these are memories, sweet and poignant; but for the beginnings of these ineffable manifestations of the love of God for men, one has to go back thousands of years to Eden. There the first sin was committed; there was given the first promise of redemption. The seed of the woman was to bruise the serpent's head, but he—the serpent—was to bruise His heel. Here was the first pledge of the redeeming Passion which was to open the way for man to return to God. In a single swift and dramatic sentence in the third chapter of Genesis, is set forth the unswerving purpose of the divine love, the love which was to triumph over the sin of man.

Through all the millenniums of the Old Testament covenants, God was preparing the

way, and the preparation culminated in the Incarnation which was the greatest event in the history of mankind. It was no intangible, mystical thing, but an historical happening which took place at a given moment of time, at a definite spot of the earth. When in Nazareth the Blessed Mother Mary replied to the announcement of the angel with the words, "Behold the handmaid of the Lord; be it unto me according to thy word," at that moment the Eternal Word, the second Person of the Ever-Blessed Trinity, was made Flesh and dwelt among us. The primeval promise was fulfilled, and Man was again made one with God. The divine purpose was achieved as the ancient Creed tells us, "not by the conversion of the Godhead into Flesh, but by the taking of the manhood into God." Humanity, the created Nature of the Second Adam, was safe in the bosom of Godhead, even though no other human soul besides the perfect soul of the God-Man should be affected.

But it was for more than this that God the Son took our nature and was born of a

Virgin. This did not satisfy the loving Heart of God. The Eternal Son came not merely to take to Himself a created Humanity like ours, and place it in the Godhead so that it could be said that man was in reality reunited to God; but He came "to save His people from their sins"; "to give His life a ransom for many"; "to give knowledge of salvation unto His people for the remission of their sins"; and all this to the end that we too might become "partakers of the divine nature," as St. Peter declared.

He not only willed that in the Incarnation His Humanity, body and soul, which He created and took to Himself, should be united to the Godhead, but He also willed through union with Him by means of the Sacraments to "have all men to be saved, and to come unto the knowledge of the truth." This means nothing less than that He willed that all men should be taken up into the Godhead together with Him.

This "knowledge of the truth" is no knowledge communicated to us in a merely intellectual manner, but, as the old Spanish mystic has said, when by virtue of our union with the Sacred Humanity of our Lord we become also united to the Godhead and partakers of the divine Nature, we then participate in "the knowing and loving of His blissful Godhead." In short, we actually, in a manner, real and objective, but which we cannot understand, share in the processes of knowledge and love which are going on unceasingly in the bosom of the Holy Trinity. St. Peter's assurance means this or it offers no hope and joy to us.

The Incarnation, God taking our nature, is a fact of the present moment. He took our nature never again to lay it aside; we became partakers of His Nature in our baptism never again to be separated from It, unless by our own fault we fall into the calamity of mortal sin, and even then by penitence the union can be restored. The Incarnation with its power and efficacy, is not a mere historical event of the past, not a mere memory or example, but the greatest and most transcending fact and force in the universe today, both in relation to the human soul of Christ and for practical application to every soul of man. We say in the

words of the Creed, that "He was incarnate by the Holy Ghost of the Virgin Mary, and was made Man"; but we say more than that. We say that he *is* Incarnate, that He *is* lives, perfect God and perfect Man, to make intercession for us; He lives, the True Vine of which we are the branches, and the branches, partaking of the very life of the Vine, which is the life of the Godhead with His Humanity shares without measure. In baptism we were grafted into Him, and we are one with Him, then is brought to pass the fulfilment of His promise that "where I am there also shall my servant be." He is in the bosom of Godhead, and we too share that blessed place with His Sacred Humanity of which we are members.

This applies to us in no vague and general way. We do not, as it were, run under the terms of some general annunciation for the love of God deals with each of us personally and individually, just as though he were the only soul in existence. Let it be remembered that the plan of Redemption was revealed and promulgated at a time when there were but two souls in existence, and had there never been any other soul, the plan would have been fulfilled to the utmost, so mighty is the love of God for His people.

God proceeds not from the general to the particular, but from the particular to the general. He loves the whole human race, because He first loved every individual of it with a warm, personal love, the love of a tender father for a child who needed love. No sin of man, however serious or long continued, could quench the love of God for His creature, or cause Him to swerve from His purpose of bringing His creature closer into a union of love with Himself.

But something more than the love of God is needed for the accomplishment of His will in this work of Redemption. There must be a response from the heart of man. So, as God never gave up His purpose of love, likewise He has never permitted man to lose his longing for God. This longing is found in sinners as well as in saints. It presses itself in every aspiration of the heart after higher things. The heart of man is filled with a divine discontent, which, if he will



low the light which he has, will bring  
n to God, and will fulfill the conditions  
ecessary for his perfect union with God.  
was one who called himself an atheist  
no wrote of

"The desire of the moth for the star,  
The night for the morrow;  
The devotion of something afar  
From the sphere of our sorrow."

was the dumb hunger of ignorant man  
r God, the proof of the truth of St. Au-  
stine's saying, "Thou hast made us for  
yself, and our heart shall find no rest  
til it rest in Thee."

Our Christian vocation is the response  
hich God makes to this longing of our  
arts for Him, a longing which we our-  
selves are unable to analyse or define, which  
ises out of the "depths of some divine  
spair." All Christian revelation is a point-  
g the way back to God; and it is not only  
showing of the way, but the actual be-  
owing upon us the means and power to  
alk in that way.

However far man may have fallen short  
what is required of him, there still re-  
ains in him the divine spark. It only needs  
be fanned into a flame and fed with the  
el of grace, and it will increase until it  
ls the whole man with the fire of divine  
ve. God furnishes the fuel; we are to take  
re that it is used to keep the fires of love  
urning.

But how are we to do this? Every oppor-  
nity for prayer, every Communion, every  
ll of duty in daily affairs, every occasion  
lift the heart to God in love, or to serve  
r fellow-man in charity and kindness of  
ought, word or deed, is not only a personal  
ll from God who loves us, but it is our  
portunity by responding faithfully, to feed  
re generously the flame of love which He  
s kindled in our hearts.

Every such incident is a definite stage  
God's continuous and progressive call to  
e to love and serve Him. Every response  
make leads me on to a life of a deeper  
d ever more loving union with Him who  
came Man that we might have the power  
be partakers of His Godhead.

Finally, it should be remembered that in



His calls to us God does not work in an op-  
portunist way. That which He does is plan-  
ned by Him from eternity as a special means  
and occasion of grace in order to provide  
for me a special increment of love at the  
particular moment at which He reveals to  
me His will. This moment at which the op-  
portunity is presented to me must, there-  
fore, be seen to be a moment of transcending  
and eternal importance because, if I am true  
to the leading, there will be achieved in me  
a divine purpose which has been awaiting  
this moment for all eternity.

If there were but one such moment in life,  
with what joy and quivering anticipation  
would I await it. Is it not infinitely more  
thrilling that the great love of God and His  
infinite longing for my love, supplies me  
with a score of such opportunities every day  
of my life?



# The Devil Disguised

BY A. APPLETON PACKARD, O.H.C.

SIGRID Undset, in a small book *Christ-mas and Twelfth Night* which ought to be more generally known, speaks of Satan's cunning: "The devil pops up at any time disguised in some human form or other. The most important point is, however, that the whole thing is a disguise. The tempter, the spy, worms himself in everywhere in possible or impossible shapes. It is quite thinkable that he himself, for reasons we do not know, has a predilection for appearing as a man with small crooked horns on his forehead and goat-legged; but he can always easily dress himself up as a beautiful woman or venerable monk, or a sort of poodle-dog or a staring pig or a headless cock. . . . As long as the disguise is suitable."<sup>1</sup>

Naïve but penetrating, the familiar representative of evil delights in surprises. Yet the unexpectedness taking one suddenly off one's guard is no sufficient excuse. In the striking imagery of Holy Writ, this is the cause of the apple eaten in a garden, and the reason the glorious angels turned into demons. We are in constant danger of being deceived by a feeling of false security. "God's in His heaven," though all is right in our world, at the cost of unceasing vigilance.

When we come to think of it, many of us are rather disagreeable people. However, it never helps to run away from unpleasant facts. The Christian method is to face and study them, and then resolve on sensible action.

Such preparedness should begin with inventory of conscience. As its basis let us consider the *origins of sin*. In answering this question of how evil arose, a phrase in theology "Original Sin" is misunderstood and becomes a source of serious disagreement. In simple terms it states that we had our chance of paying attention to God, and chose instead to concentrate on ourselves: our ambitions, desires, and gratifications. Here lies the meaning of well-known Bible stories, from Genesis with its tales

of Adam and Eve in the beauties of Eden to the book of Revelation as it dwells upon the theme of war in heaven and Satan falling like lightning therefrom. Since those times beyond time men and women have endeavored to escape from the morass where they allowed themselves to wander.

The guilt of original sin is washed away by Baptism at our second birth or regeneration. But these tendencies to sin on our part—that is in practice the significance of the phrase—remain, and the new life in Christ demands of each soul continuous effort to eradicate evils. One factor we need to keep unmistakably clear. Most conscientious Christians may not be manifestly sinful, yet there are always special pet sins, no matter how insignificant. Against these we should strive. Our progressive growth towards true Godliness is an evolution, a gradual improvement, wherein our own labor plays a vital role. We are to be freed from sin by cooperation with the grace of God. Of course this is hard, and the realization that it is a life-long task makes it more difficult. It brings suffering, for the cost price is no less than Jesus Christ who came to us as Companion and Leader, and as Saviour even lives to draw us from ourselves to Himself.

In the broadest understanding of the subject, "Original Sin" stands not only for sins of commission but also omission—leaving undone what should be done. The latter spring largely from laziness and lukewarmness in the spiritual life. We are intelligent beings, and may choose right or wrong. Such choices occur every day, and it is by we improve our habitual selection of the more instinctively thoughtful courses of conduct that omissions will decrease. Positive attitudes will take the place of negatives: "What must I do?" but "What should I do?" If the latter is emphasized, the former will look out for itself.

While we attempt to discover where the thing called "sin" came from, it must be insisted that "disobedience" is both keywo



and explanation. By deliberate action on our part we cut ourselves off from companionship with God. It is all very well to say that all is a condition or state rather than a race, but whatever it is it means separation from God—permanent, irrevocable, terribly real. Saint Michael and his flaming sword force us from the paradise of heaven to earth because there we do not belong and we are not at home.

Continuing next to the question about what kinds of sin there are—a sort of *taxonomy*—the Church through her theologians and thinkers has classified them into two main divisions, “mortal” and “venial:” acts in thought, word, or deed dangerous to the very life of the soul, and those of lesser concern. Nevertheless it must be remembered that “venial” sins may become besetting, and turn out to be equally harmful as apparently greater or “mortal” sins. In this connection we think of the forceful language used by many spiritual writers declaring the Church’s position on the deep seriousness of any sin whatever.

What need of so much news from abroad, when all that concerns either life or death is so transitory and at work within us?

—William Law

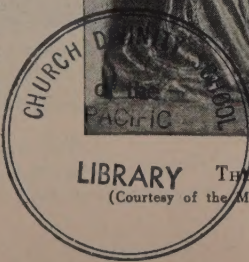
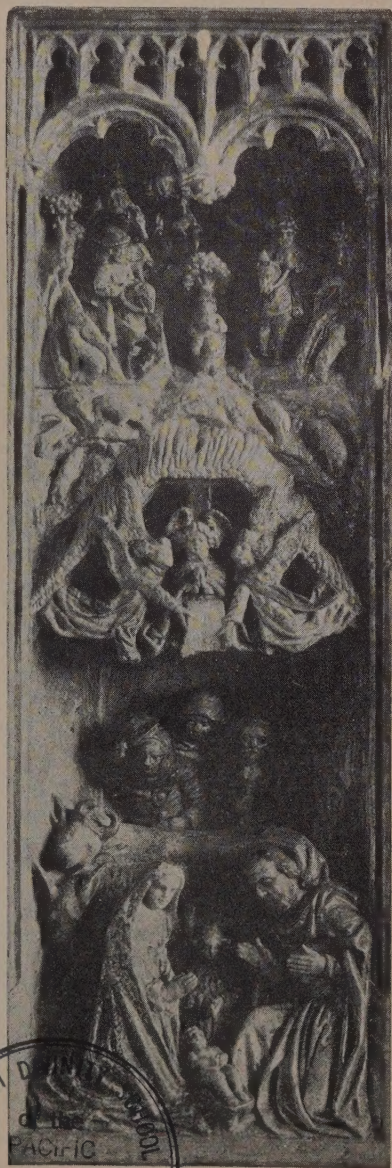
Among his many disguises Satan quite often adopts this one of minimizing the importance of seemingly slight misdoings. Dean Harton tells us: “We need not wonder that it is subtle, for the self-assertion of pride is the fundamental sin of the Devil.”<sup>2</sup> Whether self-deception—pride in its most dangerous form—expresses itself in small or great ways, it is the worst foe of men’s souls. We fool ourselves that a sin is slight, when it is serious.

Another classification of sin is the threefold enemies “the world, the flesh, and the devil.” They hinder our union of spirit with God, creating that life of love which He has declared to be His supreme desire for each of us. Not seen but felt, He works in secret. For every person His actions take place on the spiritual side of our beings. He wants our souls as well as bodies to belong to Him.

<sup>2</sup> F. P. Harton, *The Elements of the Spiritual Life*, p. 109.

He is jealous of anything which interferes by blocking the several channels of communication between Lord and servant.

Again, a different list of what separates us from God is the “capital” or “deadly” sins: pride, envy, anger, covetousness, gluttony.



LIBRARY THE NATIVITY  
(Courtesy of the Metropolitan Museum of Art)



tony, lust, and sloth. Without going into detail, we notice that several recent authorities on Ascetics—the disciplined life of the soul—insist that pride is basic, as it has always stood. And sloth is a particularly widespread temptation in contemporary days of leisure and unemployment. If one is not occupied constructively, that lack of occupation sooner or later turns into destructive activity.

Now that we are clearer about sin's beginning and how it is divided or grouped, it is natural to think of the remedy for these different sins. The best of all is to be concerned with and possess sufficient zeal for, the conversion of sinners: their turning back to God by real earnest prayer, using the saving Sacraments, and simple, straightforward, wholesome Christian living. We will find neither time nor place for pride and the rest of the ugly brood. Positive effort will overcome negative quibbles and niceties as to whether one sin is worse than another. Re-

pentance through Christ is essentially change of mind, a moving away from the differing types of evil, and the concentration of all our souls' energies on the putting in practice of definite precepts.

We are to "put to death" not the soul or any part of it which God created good, "concupiscence." That is an elaborate word for an elementary fact. We must force down the desires chaining and keeping us to earth. It is not enough to have original sin done away at Baptism, nor to commit only venial sins. We should long wholeheartedly for God instead of self, His Will and not our own, in details as well as important things. Thus we achieve hereafter what we prepare for in this world. Otherwise would there be any justice, not to say mercy, on God's part?

How and when, therefore, are we to tell whether we have done something sinful? In order to answer the query we must possess a clear understanding of the difference between *temptation* and *sin*. The exact mea-



THE NATIVITY

By Rossellino

(Courtesy of the Metropolitan Museum of Art)



of "temptation" is "testing," the chance to do either right or wrong, cropping up dozens of times in daily experience. If we use that an opening to pursue a certain course is one we ought not to take, we cannot be too prompt in turning away. Frequent falls would be overcome if we centered our forces on prompt action instead of allowing the wicked thought to grow more persistent within us. The best advice is to act at once.

Father Huntington was wont to distinguish between temptation and sin in the following manner: "Temptation is not our own choice. Sin is our own choice. Temptation does not involve guilt. Sin insures guilt. Temptation is an opportunity, an opportunity for victory. Sin is disaster, the disaster of wilful failure."<sup>3</sup>

As we grow older and reflect upon our lives, there is brought back to mind the many times we have yielded to temptation of one kind or another. This realization will cover up very partially the actual extent of our spiritual failures, for much may have been forgotten and more never recalled at all. If we use even this knowledge to sense the depths of our sinfulness, and so enter joyfully on the work of contrition, repentance, and sorrow, we will do as Our Lord desires of us, and at the same time will give Him the opportunity of revealing what heretofore we never saw as displeasing to Him. This should be recognized.

Again, we discover a formidable disguise behind which Satan masquerades. Not alone is it the distinction or technical line dividing temptation from sin, but that *temptation is not sin*. Surprisingly, good people who are trying hard to be consistent Christians and careful Churchmen are in danger of becoming scrupulous over trifles, since they think that simply because some disturbing thought has come to them, they have sinned thereby. It cannot be pointed out too emphatically that sins in thought result solely when the wrong idea is developed and nurtured in the mind, and that here as elsewhere only the finite yielding or submission to one's will tells sin.

We must try valiantly to look at life

squarely and estimate honestly our shortcomings. *Self-examination* persevered in is the one thing we can do to insure that we will know our sins. Thus we grow in self-knowledge. Such attempts at examination will be branded by the world as morbid or pessimistic. For Christians they are far from that. We believe strongly it is the penitent who brings joy to the Heart of God and enters His Kingdom. And the first step towards penitence is an elemental knowledge of oneself and one's sinfulness.

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As teaching bringeth us to know God is our supreme truth; so prayer testifieth that we acknowledge him as our sovereign good.

—Richard Hooker

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It is not enough to examine ourselves on the basis of conventional morality. A deep cleavage divides the morals of the Church, the Body of Christ, from those outside her—differing obligations and standards in ideals as well as conduct. Rather our object is the exercise of holding Jesus before our eyes, and so striking the comparison between Him and us. Our characters must be judged by His. To estimate differently is to throw in one's lot with the thoughtless who crucified Him. The standard we must uphold is nothing less than the human life of God Incarnate. He came for the salvation of sinners, to rescue mankind from the inevitable consequences of its folly. He set up a Kingdom which advances by the conversion of sinners. By Him alone can we be cleansed from the stains of sin.

To carry on His work, He sent the Holy Spirit who descended at Pentecost to convict the world of sin. The Church, living in His might, inspired by His Presence, is, as she stands faithful, a pulsating witness to His holiness, with which evil men will have little to do. We must commit ourselves anew to the keeping of the Holy Ghost in coming into contact with sin, especially by never entering upon self-examination without a prayer beseeching His guidance.

Here, too, the Devil lurks behind the mask of modern teaching that self-examination leads to introversion or over-attention to one's slips of conduct. He makes us crave to be up-to-date and in the fashion, where

<sup>3</sup>The Rev. James O. S. Huntington, O.H.C., mimeographed Wesley Lectures, 1925, p. 65.

"sin" is outmoded and "God" an antiquarian notion. He insinuates that such a practice is absurd and medieval, as well as a bit harsh on gentlefolk! In reply let us imitate the courage of the king of ancient Israel when he made to the prophet acknowledgement of error, and was frank enough to admit the real reason for it: "And Saul said unto Samuel, I have sinned, for I have transgressed the commandment of Jehovah and thy words, because I feared the people and obeyed their voice."<sup>4</sup> The depth of our personal self-questioning is plumbed whenever we face up to the control of public opinion or God's love as the compelling motive in our lives.

Our object is to be more and more holy and Christ-like, becoming sin-offerings with Jesus as we bear the guilt of earth upon our hearts, characterized by prayer, reparation, and if need be, suffering.

These points we have made as constituting the fourfold disguise of the Devil. Sin originated particularly in his fundamental misstep of the self-assertion of pride and consequent disobedience. Every sin, no matter how minor, is significant and symptomatic of the sinfulness of mankind as a whole. Temptation is the test of fidelity to our marching orders in overcoming sin as we

<sup>4</sup> I Samuel 15:24.

forward Christ's dominion, and in not be deceived by thinking that such trials are of in and of themselves. And self-examination is as necessary for the soul's health as physical diagnosis to the body, or taking stock for the welfare of any business enterprise.

As the result of our and others' sins the Cross of Jesus was necessary. While we try to bear it in His strength, not our own, our lives will be marked by His sign as a seal. Holiness is maintained in dependence upon Him. At Christmas He came down to earth for us: let us humble ourselves before Him and in Him. Looking back through Christian history we perceive the towering figures of the saints. Being thoroughly purified they suffered. They were objective, not subjective; thinking of their Divine Master, pitying themselves. What examples they give us to follow! Pessimistic fear is displaced by optimistic hope in Christ's death, resurrection, and ascended life.

If we would be bold "followers of the Lamb" we might dare to take the brave step of all, and rip from the Devil his disguise, whatever its shape or substance. There comes complete revelation. *There is nothing behind the mask.* The Sun shines, the smoke vanishes.

## *Christmas Greetings From Holy Cross*

With the Christmas Season coming on again, and apparently with large parts of the world still lying in darkness, we wish to extend to our readers a very bright and joyful Christmas.

While there are wars and rumors of wars and men's hearts failing them for fear, we know that our Lord can bring again to His children peace and confidence.

This Christmas Season then I am sure we will all want to share the joy of the angels, because God came to earth. This joy can be in our hearts even if we are serious in the face of staggering problems in the world.

May we not praise our God coming to Bethlehem as the shepherds did? This of course does not mean the Bethlehem in Palestine, but to the altars of the Church on Christmas Day, to offer to our Lord nothing perhaps

of this world's goods, but receiving the riches of His grace which He has bestowed.

On the other hand it may be that we have a great deal to give, or perhaps just a little bit. Whatever it is let it be an offering of a contrite heart, and of a mind filled with heavenly desires.

All of you will be remembered at our altars at Holy Cross on Christmas Day. May we suggest that if you wish us a merry Christmas remember us also at Mass even as we remember you.

May the blessing of the Holy Child of Bethlehem bring you joy and peace for all the years to come.

Very sincerely yours,

+ ROBERT E. CAMPBELL, O.H.C.  
Superior



# The Manger and the Throne

BY JAMES O. S. HUNTINGTON, O.H.C.

HOW majestic is the sweep of the Eucharistic Creed! It outreaches everything that can be measured by time. Astronomy may seem to overwhelm us with its "millions of millions of years" as compared to our Christian Faith those enormous periods are but "the twinkling of an eye," the march-past of the universe."

"Begotten of His Father before all worlds"—that takes us back into the abysses of eternity, before time began to flow, before the dawn of creation. "Whose kingdom shall have no end"—that looks forward till time shall be no more.

As we contemplate that immensity, we remind ourselves of what St. Augustine says, that in God there is neither "was" nor "will be," but only "is." "From everlasting to everlasting Thou art God."

We must love ourselves because God loves us, and in loving our neighbor as oneself we love him as God loves us.

—*Father Hughson, O.H.C.*

Yet within the compass of that immeasurable duration, the Creed brings before us the time process. At the outset, we are back to the beginning of all that has been called to being—"By whom all things were made." When we leap to the present,—"*Sitteth on the right hand of the Father*"; and then recast the future,—"*Shall come again with glory to judge both the quick and the dead.*"

And in that time-process we make declaration of certain great events which have their specific dates in the calendar of history. They concern the Second Person in the ever-blessed Trinity,—the Only-Begotten Son of God, "of one substance with the Father." We relate those events in the order of time. "Was incarnate . . . was made man," "Was crucified," "Was buried," "Rose again," "Ascended into heaven." Here is the life-story of One who takes His place in this world in which we live, who,

in the human nature He assumed, was the Offspring of our race, who, seated at the right hand of the Father, continues His life on earth in His Body, the Catholic Church. He is one Person, "the Same yesterday, today and forever."

Let us ask what this identity means. It witnesses to the fact that there is utmost integrity and consistency in the life of the Redeemer of mankind. Quite different is it with us. Of course, each of us is, in at least some sense of the word, a "person" from the first moment of his existence. But our personality is not stable and fixed. Not only do body and mind develop, as we pass through childhood to youth, but we advance in personality as we enter into more intelligent and more intimate relations with those about us. We are not inaccurate in speaking of "a great personality"—one who has received much from the world and given much back to it. Human personality may grow and enlarge, and it may, alas, shrink and shrivel. In an idiot, personality has dwindled and contracted so that he can not enter into social relations. So the man who selfishly isolates himself from his kind tends to become as we say "inhuman."

Again, in the experience of almost all of us,—though in vastly different degrees,—there are occasions on which we act in a way contrary to our real purpose in life. We do things that are out of keeping with the character we want to maintain. We sidestep. We miss the mark. We behave in a foolish and unreasonable way. We are unfaithful to our true personality.

But in the life of the God-Man there were no such variations or inconsistencies. He was indeed "Perfect Man," true to the essential conditions of human nature. He was a true infant, not, as the apocryphal gospels describe Him, a precocious prodigy. He "increased in wisdom and stature." He was all that a child should be, "subject" to His mother and His foster-father. In the years of His earthly ministry he held an un-

deviating course, in the accomplishment of His mission, in the doing of His Father's will. "I do always those things that please Him." He moved on to the climax of His life without wavering. On the night before His death He could say to His Father, "I have finished the work which Thou gavest Me to do." He had fulfilled all righteousness.

And what He was, up to the last moment of His years of labor and suffering, up to his last cry, "Father, into Thy hands I commend My spirit," that He was in the forty days of His Risen Life. A great writer has shown how every word and act of the Risen Christ was in utmost harmony with what He had been as He conversed with His disciples in the villages of Galilee, led them up to Jerusalem, sat with them on the slopes of the Mount of Olives, and reclined with them in the Upper Room. He was still "the Same."

And so it was after His ascension into heaven. In the vision of St. John we are permitted to see the Son of Man in the glory of the Father, but He has not changed in His tenderness and love. St. John gives us



one incident surprisingly characteristic of the Friend who stooped down and raised the child of Jairus from the bed of death. "And when I saw Him, I fell at His feet dead. And He *laid His right hand upon me* saying unto me, 'Fear not.'" And so, at the close of His messages to the Churches: "as many as I love, I rebuke and chasten. Be zealous therefore, and repent. Behold, I stand at the door and knock. If any man hear My voice, and open the door, I will come in to him and will sup with him, and he with Me." In an instant we are, as it were, back in Bethany with Mary sitting at the feet and Martha waiting at the board. Is it the cottage in Emmaus on Easter afternoon, or the feast in the Upper Room? Yet he is still the Same, yesterday, today and forever the same, whether an infant on the straw of the manger, or seated on the eternal throne.

Let this serve as preparation for the Christmas Feast. Much that is tender and gracious and affectionate has gathered about the Birthday of Jesus. But it is not enough to "make the little ones happy," to poetize on motherhood and infancy. We must worship Incarnate God. We must bow in reverence before the Divine Christ as we should if with St. John we beheld Him, His eyes as a flame of fire, His voice as the sound of many waters.

To set up a Crib in the parish church for Christmas, as a bit of pretty sentiment, may be an unconscious but none the less subtle and dangerous profanity.

A single illustration will point the moral.

In a certain college settlement, in the slums of a great city, the young women conducting it thought that it might improve the aesthetic taste of the children in the neighborhood to arrange a Crib at Christmas. They made a very artistic representation of the Nativity, copied from a famous painting. On Christmas Eve they brought the children in, one group after another. The American children chattered gaily, and thought it "very nice." Then a group of Italian children came in. They said nothing but in an instant they were all on their knees. It was a trifle embarrassing for the settlement workers, but they laughed it



# Saint Augustine's Spiritual Growth

BY SISTER MARY THEODORA, C.S.M.

St. Augustine never wrote a treatise on either ascetic or mystic theology; he was, nevertheless, both a great ascetic and a great mystic, and in his hundred and more sermons, epistles and dissertations which have come down to us, there are many passages which plainly show his teaching on these subjects. His mighty intellect seemed to demand expression in concrete and synthetic terms. Truth was first set in order in his own mind and then passed on to others. During the forty-three years of his life after his conversion his pen was ever busy, and he produced at least three different descriptions of the stages of the spiritual life, each of which may be readily adapted to the usual classification of the purgative, illuminative and unitive ways as developed later by Dionysius the Areopagite in the sixth century.

St. Augustine's first attempt at such classification appears in one of his earliest Christian writings, "De Quantitate Animae." Every one knows the story of his baptism, his resolution to give up his professional career in Milan, to return to his native home in Africa and to embrace the monastic life, but no one knows why, after the death of his mother as they were waiting for a ship to Northage, he postponed his journey and spent the winter of 387-8 at Rome. Perhaps he felt the need of a deeper knowledge of the Catholic Faith before embarking on his new venture. Be that as it may, his treatise on the "Powers of the Soul" shows the trend of his thought. Augustinian scholars are divided as to the character of the work; some have considered it more neo-Platonic than Christian. We need, however, to recall that contact with the writings of Plotinus had been the last but one of the influences which led him to the Catholic Faith.

He had accepted the ideology of the New Academy, and until he was more deeply grounded in Christian Theology, it was his natural medium of Expression, and as Dr.

Kirk has said, "In his transition from Platonism to Christianity he remoulded the best of contemporary philosophy to fit the truth of the Word becoming flesh. He had substituted the ethics of love and humility for the ethics of self-love and self-regard."

It is interesting to compare the reasoning of the young Christian neophyte with that of the venerable Bishop of Hippo; in each case as the late Dom Cuthbert pointed out, "he forestalls in fact though not in nomenclature the received division of later writers." St. Augustine saw clearly that the purgation and the illumination must come before there could be any real union. The essence of his teaching is identical in both cases, but expressed under different aspects, just as in St. Theresa's "Seven Mansions" or Merwin's "Nine Rocks."

Introspection or auto-psychoanalysis is not good for any one, but it is surely a help to spread out before ourselves a map of the spiritual itinerary, and to envisage clearly the great milestones which should be the goal of special effort. St. Augustine's variations of the one theme present a fruitful field for meditation. In the "De Quantitate" he begins his classification of the operations of the soul with the old Aristotelian outline of (1) the vegetative; (2) the sensitive or animal; (3) the intelligent or rational life. In the fourth degree the soul emerges into the moral realm. It is well worth while to quote from his own words: "From this point, then, the soul dares to rank itself not only ahead of its own material frame, but ahead of the whole material universe. Compared to its own power and its own beauty, the soul dares to discern and to hold the power and the beauty of material things less worth, and hence as it delights itself the more, so much the more does it dare to withdraw from things that defile, and it endeavours to make itself stainless and very clean and very fair. It dares to be strong against all things that work to move it from its purpose and its judgment. It dares

to esteem human society at a high value, and to desire for another nothing that it would not itself endure. It dares to be subordinate to the authority and the laws of wise men, and to believe that through these God speaks to it. In this so noble act of the soul there is yet labour, and there is a strong and vigorous fight against the allurements of the world. In this very task of purgation there is an underlying dread of death, not strong sometimes, but sometimes very overpowering; yet not overpowering when it is believed most firmly that by the providence and the justice of God an untimely death comes to none. Finally as the soul perceives more and more by the very fact of its progress how great the difference is between itself purified and itself defiled, it fears the more lest when this body is put off, God may endure it defiled even less than it can endure itself. To the order of divine justice in a work so difficult as the purifying of itself, the devout and trustful soul yields itself most securely to be aided and to be made perfect." What better description could there be of the purgative way?

In the fifth degree, which is the beginning of the illuminative way, there is greater constancy, greater purity of soul, and greater stability and fervent hope. The sixth degree is characterized by a great desire to know God, and by a tranquility possible only to those who have been purified. St. Augustine applies to this stage the words of the 51st Psalm: "Renew a right spirit within me," he says. "A right spirit, I suppose means that the soul in seeking the truth will not depart from the way and go astray. Such a spirit is not renewed by a man unless his

heart shall first have been made clean, this is, unless first he control his thoughts and free himself from all cupidity and the defilement of things perishable."

"The seventh degree," he declares, "is not a degree, but a certain abiding place." He proceeds to show that this mystic way brings a man to the first great Cause and Principle of all things—the true and unchangeable One—and in a beautiful passage he describes the effect upon the mind. "When (the seventh degree) has been achieved, you shall truly see the vanity of all things under the sun, and we shall discern how far distant are mundane things from the things that really are. Then shall we know how true are the articles of faith that have been enjoined, and how well and wholesomely we have been nourished by Mother Church. We shall see into the nature of our bodies so as to consider the resurrection of the flesh to be as certain as the rising of the sun. We shall have such understanding of the mystery of the Incarnation and the Virgin Birth as to brush aside impatiently all our availing. And such pleasure is there in the contemplation of truth, such purity, such sincerity, such undoubting faith, that one no longer feels that one had never really known anything else, and in order that the soul may not be hindered from entire allegiance to the whole truth, death, which before was dreaded, that is, flight and escape from the body, may now be desired as the highest favour."

In summing up his exhortation St. Augustine said, "To us ascending upwards, then, let the first act of the soul be call to animation; the second, sense; the third, practice; the fourth, virtue or power; the fifth tranquility or rest; the sixth, 'ingress in lucem,' or entering into light; the seventh, 'mansio in luce,' or contemplation. Religion then takes hold of the soul in the third stage and begins to lead it; in the fourth it purifies it, in the fifth it reforms it, in the sixth it introduces it into the light, in the seventh it feeds it. And sometimes this is done all at once; at other times more slowly, as each one is able by his love and merits; nevertheless God accomplishes all things most justly, moderately and beautifully, for the







SAINT AUGUSTINE

whom He works, according to the manner which they choose to be led."

A few years later when St. Augustine had assimilated more of the language of Scripture and theology, he expressed the same fundamental principles in terms of the Sermon on the Mount. He expounded the seven Beatitudes (for the eighth is but a corollary to the others) as an ascending scale of growth in holiness. He considers them parallel with the seven gifts of the Holy Spirit, as given in the Septuagint version of Isa. 6:2, and also with the seven petitions of the Lord's Prayer and the theological and cardinal virtues. This scheme was taken over with much else of St. Augustine's teaching by St. Thomas Aquinas eight centuries later. It makes a wonderful outline of the whole field of ascetic and mystic the-

ology and contains inexhaustible material for meditation. While there are many references to this classification throughout his works, the most extended exposition is found in the treatises on "The Sermon on the Mount," written in 393, and "Christian Doctrine," written in 397. In "The Confessions," dating from about the same period, he says: "Thou hast called us that we may be poor in spirit, meek and mourners and hungering and thirsting after righteousness and merciful and pure in heart and peacemakers."

Isaiah's list of the gifts is a prophecy of the Spirit of the Lord resting upon the Messiah, and it begins with the highest, the gift of wisdom. In the Beatitudes Christ reverses the order and starts with "the fear of the Lord which is the beginning of wisdom."

A recent French writer comments upon this as follows: "This division is a question of the actual degrees of perfection by which the soul mounts up to its end, which is to enjoy God. The order in which they are arranged expresses the itinerary which souls ordinarily take from conversion to sanctification; it reflects especially the successive stages of St. Augustine's own life. It must be understood that each successive stage carries with it whatever good there was in the lower degree and perfects and completes it. It is clear also that the duration of each stage depends on the fervour of charity, and that the Holy Spirit may

shorten the route and cause the soul to leap over intermediary stages. The good of each stage is moreover indefinitely perfectible.

1. The Gift of Holy Fear. The soul gains by fear of the judgments of God; repents of its sins, it renounces pride, humility, which is the true poverty spirit.

2. The Gift of True Godliness or Piety. This consists in obedience to the divine precepts, and in docility to the teaching of Holy Scripture. Such docility requires meekness.

3. The Gift of Knowledge. By the study of the Word of God the soul arrives at knowledge, it recognizes its own misery, still in conflict with the passions which are badly subdued; feeling the imperfection of the love that it has for the true good, the soul experiences a holy sorrow, and becomes one of those who mourn.

4. The Gift of Ghostly Strength. This is realized when one feels himself sustained by divine help, as one resists the world, one experiences a more assured love for the good, as one has hunger and thirst for righteousness; one perceives already as from afar the blessed goal whither one tends.

5. The Gift of Counsel. Here one prepares directly for contemplation in purifying the soul of its negligences and slighter faults; the need that is felt in the soul constantly of pardon from God inspires it to practice indulgence to the faults of others, to become merciful so as to obtain mercy. Or the desire of purification leads to an increase in the love of our neighbour, even to loving one's enemies.

6. The Gift of Understanding. Here one directs with confidence his gaze on God alone, while still struggling to be purified and to be liberated from all affection for false goods. Then one has become pure of heart.

7. The Gift of Wisdom. The understanding, now purified, contemplates the divine perfections. One grasps the true good and rejoices in the tranquility of order. This is peace.

The eighth Beatitude is only a general invitation to ascend the mount of perfection."



MADONNA AND CHILD  
By Crivelli



In 416 A.D., when St. Augustine was in his sixty-second year and had been Bishop of Hippo for twenty-one years, he sent to John, Bishop of Jerusalem, a treatise "On Nature and Grace," in connection with the Pelagian controversy then at its height. This treatise was thus written after he had been a Christian nearly thirty years. It may be taken as an expression of his mature thought. Toward the end of this treatise he devotes a chapter to the consideration of the statement that "God enjoins no impossibility on the soul because all things are possible and easy to love." He says, "Either a man has not love, and then Christ's burden is grievous, or he has love, and then it is not grievous. But he possesses love if he does what is there enjoined on Israel, by returning to the Lord his God with all his heart and with all his soul. 'A new commandment I give unto you, that ye love one another.'"

And St. Augustine then proceeds in his final chapter to make the statement that "the degrees of love are also the degrees of holiness." In these few sentences at the close of a polemical treatise we find the culmination of his teaching.

1. Love begun is holiness begun.
2. Advanced love is advanced holiness.
3. Great love is great holiness.

## From the Father Superior

From the many letters we have received it is plain to us that THE HOLY CROSS MAGAZINE is much appreciated by our readers. Our periodical is almost as old as the order and has served the Church as an uncompromising advocate of the Catholic Faith throughout this period.

For five years we have refused to raise the subscription rate just because we have considered our periodical to be a missionary publication and not a source of profit. Now the rising costs in printing and mailing force us to charge more for subscriptions. As of January 1st, 1952, we shall have to charge \$3.00 a year for continental United States and \$3.25 for Canada and elsewhere.

### 4. Perfect love is perfect holiness.

He concludes by saying, "I wonder, however, whether love has not a soil in which to grow after it has quitted this mortal life. But in what place or at what time soever it shall reach that state of absolute perfection which shall admit of no increase, it is certainly not spread abroad in our hearts by any energies either of the nature or the volitions that are within us, but by the Holy Ghost which is given unto us, and which both helps our infirmity and cooperates with our strength. For it is indeed the grace of God through our Lord Jesus Christ to Whom with the Father and the Holy Spirit appertaineth eternity and all goodness forever and ever."

In the commentary on Psalm 84, he asks, "What then does God supply to him whom he taketh hold of to lead him on? He has placed steps in his heart. Where are these steps? In his heart: therefore the more thou lovest, the more shalt thou rise . . . therefore by the grace of God may upward steps be placed in thy heart. Rise by loving."

To my mind this is the climax of St. Augustine's teaching. It is the perfect law of liberty in Christ—"Ama et fac quod vis," or, as he has said elsewhere, "Though standing on earth we are in heaven if we love God."

We know we have the sympathy of all our readers. We feel confident that we shall have your continued support.

All new subscriptions sent in before the New Year and all subscriptions renewed during the same time will be accepted at the old rate—\$2.50 for the United States and \$2.75 for Canada and elsewhere.

Help us enroll more new subscriptions. It is still not too late to give THE HOLY CROSS MAGAZINE to friends for a Year as a Christmas present.

Thanking you for your support and interest.

+ ROBERT E. CAMPBELL, O.H.C.,  
Superior.

# Noisy Multitude

BY RICHARDSON WRIGHT

**B**ECAUSE of its obscurity some may think the Bethlehem stable a lonely place—just the Blessed Mother and the Babe, the ring of adoring, smelly shepherds, the hovering angels, the cattle. However, we are told that there were with the angels a multitude of heavenly hosts. Who could have comprised that multitude? Besides the accustomed archangels, principalities and powers, surely there must have been a scattering of those devout Jews who for generations had looked forward to the Messiah. There He was and there they were, beholding the very Shekinah—"the brightness of His glory and the express image of his person." Though beholding, they did not believe, and that has been the tragedy of Judah down the ages. No "Glory to God in the highest" sprang from their lips, nor does it spring today from those content to consider the Incarnate Son of God as just the "divine essence" or a "cosmic whole."

To those who did accept Him there was actuality in that event. The Messiah was no longer afar off and yet-to-come. As a good woman said recently, "God seems awfully far away until you believe in the Incarnation."

The years roll 'round, the multitude grows more dense. In that stable there is still room for all that succeeding ages have produced—luminous martyrs, vigorous apostles, crowned saints, and the run-of-the-mill just ordinary, every-day, loving, patient and devout souls "without number" who asked no more than that they might do God's will and eventually behold the brightness of His glory.

It is well to keep our eyes focused on that eventuality. The Incarnation is a recurrence of that mighty act of creation when God said "Let there be light, and there was light."

The Incarnation is also the fulfillment of the prophecy (alas it did not extend to all) that the eyes of the blind shall be open and the ears of the deaf unstopped, the lame man leap for joy; also, that the tongue of the dumb shall sing.

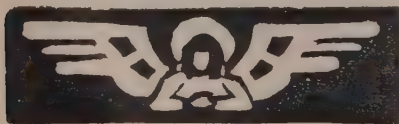
Not yet would they sing, in mighty chorus "Worthy is the Lamb that was slain That was yet to come. The constant expectancy of the Christian years from Advent is its most impelling force. We always have something to look forward to. We are like crowds lining the curbs of a city street awaiting a returned hero. We press forward, looking, looking. Before we know it, there he is! Our shouts drown out the roar of the traffic cops on their sputtering motor-cycles.

It is all very well to sing of Bethlehem "How still we see thee lie." But that which happened there on Christmas morning was of cataclysmic proportions. It was a world-shaking event. Can you believe that the "multitude" took it with restraint? Certainly the angels didn't; they sang.

Now a multitude expresses its mind in several ways—glum or awed silence, groans, boos, curses, cheers and shouts. The multitude in Bethlehem may have been awed into reverent silence, some may even have shouted their joy.

Sentimentality lures us into thinking that all was silent—oh, so silent—at the first Christmas, and so on through the Christian year.

Nevertheless, eventually comes Ascension Day when a noisy welcome augments the angels' praise and the Psalmist's comment is proven true: "God is gone up with a shout," which only goes to indicate that it is practically impossible to make merry without making a noise. What a gorgeous racket is a family of children opening presents—squeals of delight from the girls; small boys beating drums, toot horns, clash trains. A noisy multitude indeed. And that is as it should be—Christ is born!





## Nativity

**A**WAKE! Sleep not! Behold the Dawn!  
The Sun shall soon appear  
To drive away the shades of gloom,  
Destroying doubt and fear.  
The dreary darkness disappears  
Before his glorious ray;  
The Sun of Righteousness is come.  
Awake! Behold the Day!

**T**HOU, Holy Virgin, art the Dawn,  
Whence comes the world's true Light;  
Thou broughtest forth within thy womb  
Our Sun, the God of might.  
He whom the heav'ns cannot contain  
Made thee his hallowed throne;  
Above the ranks of womanhood  
Thy name is blessed alone.

**W**E worship thee, O Lord our God,  
With hosts in heav'n and earth;  
With Mary and the angel throngs  
We celebrate thy birth.  
With kings and shepherds we adore  
Thy sacred Majesty.  
O Sun of Righteousness, shine forth  
On us eternally.

—Don L. Irish

# Distractions In Prayer

BY SISTER JOSEPHINE, O.S.H.

FROM the greatest saints to Christopher Robin, ("God bless Mummy. I know that's right. Wasn't it fun in the bath tonight? The cold's so cold and the hot's so hot—Oh! God bless Daddy—I quite forgot!")<sup>1</sup> everyone of us who has made a serious effort to pray has had to struggle against distractions. In an unfallen world, perhaps it would not be so. Before Adam and Eve had sinned their fellowship with God was natural and unbroken, afterwards, "they hid themselves from the presence of the Lord God." Having once turned away from Him they could not return without effort; their memories, their understandings, their wills, their affections, were divided. As a result of the sinfulness of our nature, prayer is, for us, a real conflict with the forces of evil both within us and without; we should not be surprised to find it difficult.

Though distractions are thus a penalty for sin, they are not in themselves necessarily sinful. It is important for each of us to recognize when they are and when they are not, otherwise we will make spiritual cowards of ourselves by constantly feeling guilty about something which we really cannot help. This would only draw our attention to ourselves, away from God, and thus add to the distractions.

There are three main classes of causes of distractions which for the sake of discussion we might call the remote, the proximate, and the immediate. Each of these must be dealt with at its own source. If we deliberately neglect the means of forestalling distractions, or indulge in wandering thoughts after we have realized their presence, this is an act of sin. If, however, we take all reasonable measures to prevent them, and reject them each time we become consciously aware of their presence, there is no sin, even though the entire time of prayer may have been spent in nothing but bringing our thoughts back, again and again.

The *remote* causes of distraction are the events of our every day lives. If we let our thoughts and affections skip around like butterflies all the rest of the day, how can we expect them to settle down and be attentive all the time of prayer? We are, at prayer, just what we are at other times, only it shows up more clearly.

An important factor in our struggle against distractions is the discipline of our senses at all times, especially our eyes. The eyes are the windows of the soul; it is through them that most distracting thoughts enter our minds and hearts. We would not dream of picking up anything we saw lying in the street and putting it into our mouths, yet we let our eyes wander here and there, picking up all sorts of ideas and suggestions. This is entirely a matter of training; a baby *will* put anything into its mouth, but we with our wider knowledge are sickened at the thought. We need to think through and understand the results of putting bits of trash into our minds (cheap novels, frivolous stories, sensational newspaper reports, etc.) so that we will instinctively turn from them also.

Discipline of the ears is also important. Listening to idle gossip, unnecessary criticisms of others, impure or irreverent conversation, will inevitably cause distraction when we came to pray. (A fortiori, the tongue must be kept in check! See the Epistle of St. James, Chapter 3)

Giving our wholehearted attention to anything that we do, doing it the very best we can, to the glory of God, is another important factor in overcoming distractions. Any task, however seemingly unrelated to the great work of prayer—polishing our shoes, reading the newspaper, talking to a friend, ordering the groceries, playing Bridge (Canasta!) will be woven into the fabric of our lives, and the way we do it will effect the way we pray. It is helpful to stop and think sometimes exactly how God is glorified in what we do: in polishing our

<sup>1</sup> Vespers, A. A. Milne.



noes, because all created things are His gift to us, and we should care for them with gratitude and reverence, in playing cards, because all of us need some recreation and the joys of social companionship to keep our lives from becoming cramped and sterile. And so on.

In all this, our Lord must be our model. Whatever He would shrink to look at with His eyes, to say with His lips, to do with His body, that we must not look at, say, or do. May, what we could not imagine as finding rest in His heart must not for a moment be suffered to rest in our hearts."

You cannot practice too rigid a fast from the charms of worldly talk.

—Fénelon

It is helpful to plan certain definite times during the day, in addition to the regular times of prayer, to turn our hearts to God for a brief moment of recollection. One way to do this is to paste some symbol on our watches to remind us each time we look at them to offer our time to Him. Another is to form the habit of associating an act of prayer with certain simple, everyday activities, such as an act of praise when going upstairs; an act of contrition when coming down. All sorts of intercessions may be drawn from the simplest activities; for example in opening a bottle of milk we might first of all thank God the giver of all good, then pray for those who are to drink the milk that the energy derived from it may be used always for good, and the delivery man who brought it to us, those who worked in the bottling plant, those who tended the cows—the list could be almost endless. All these ways of practicing the presence of God throughout the day will help us to be more collected when we pray.

The *proximate* causes of distractions have to do with our preparation for prayer. Prayer should be as natural to us as breathing, but it is not; therefore some preparation beforehand is necessary if we are to pray well. This, of course will vary with the different types of prayer: liturgical, vocal, and mental.

Most of us have been taught to make a



careful preparation and thanksgiving when receiving Holy Communion. It is also helpful to make some study of the services of the Church, using one or more of the many helpful books on the subject, and to study the Psalms or other scripture passages used in the various services with a good commentary. Sixteenth century English in this day and age is often "a language not understood of the people," and a little research will give the words more meaning for us.

Vocal prayer does not necessarily mean prayers which are said aloud, but those *acts* of adoration, contrition, thanksgiving, and supplication which are commonly made in words, whether spoken aloud or silently. Many people find it helpful to make their own collections of prayers, using a small notebook, and including forms of prayer which they have found helpful, holy pictures, lists of those people and causes for which they wish to pray, and sometimes even snapshots. There is a danger here that the book itself may become too diverting, but it will help us to remember all those for whom we ought to pray, instead of limiting our intercessions, as we so often do, to those with whom we are immediately concerned or to vague generalities. Having some such definite plan will also help us to keep our minds on what we are doing during the hour of prayer.

The third type, mental prayer, is perhaps the most neglected, yet it should have a place in the life of every Christian. It is also the

prayer in which we are likely to find distractions most trying. In liturgical or vocal prayer, even if our attention is divided, we feel that we have done something at least by just going through the forms; in mental prayer, if our minds wander, we seem to be just wasting time, and often we become discouraged and give up. Yet all the great spiritual writers tell us that we should persevere at any cost; give the full time to meditation however fruitless it may seem. The very giving of the time to God is a prayer, and perhaps a more generous offering when it is dry and distasteful to us than when we enjoy it. It is helpful to read up on various ways of meditation which others have found useful, and to try out several of them until we find the one (or combination) best suited to our needs.<sup>2</sup> The advice of a wise and learned spiritual director, who will understand our needs and difficulties, is tremendously important. As no two souls are alike, so the prayer of each is different, and we need individual guidance.

The *immediate* causes of distraction are those which arise during the time of prayer. Some of them are unavoidable, such as the noise outside the windows, the restlessness of someone else nearby, or a headache, but many of them can be lessened or eliminated altogether. Our bodily posture, for example, has a far greater effect on our mental attitude than we may at first realize. Any strained or affected posture will draw our attention to ourselves, away from God; and slouchy or careless posture will tend to make us negligent and lazy in our thought. To kneel, stand, or sit upright without lounging in our private devotions as well as at public services of the Church will be most helpful in avoiding distractions. We who are servants of the Living God should have a religious bearing, just as soldiers have a military bearing.

Another help in avoiding distractions is to keep our eyes from wandering. Sometimes we can pray best out of doors, taking all the beauty around us up into our prayers, letting lead us to God. Sometimes such things will just be a diversion, and we can pray best

with our eyes closed, or fixed on a crucifix or holy picture. Looking around at other people, or letting our eyes wander idly about is almost sure to be fatal to recollection. We have all experienced this in talking with others; we may look about in order to share the things we see around us, or we may look directly at each other, but if either lets his eyes wander at random the conversation is sure to flag.

Sometimes it is our very desire to pray well which distracts us. We spend our time fretting because our minds wander, or, if we manage to be more attentive than usual, the thought creeps in, "My, I'm getting along fine, now!" Any such looking at ourselves to see how well or how badly we are doing should wait until the time of prayer is over.

Christopher Robin had the proper technique for dealing with distractions: when he realized that his mind was wandering, he just brought it back and went on with his prayer. There was no self-castigation for not doing better, no taking time out for acts of contrition, no frenzied searching for reasons for the distractions or pretense that they had not been. He simply returned to God, as he was: "God bless Daddy—I quite forgot." When the time of prayer is over, we can look back at what we have done, ask God for forgiveness for any carelessness or willful inattention, and make what plans we can for improving next time. However, one word of caution is in order. Do not try to do everything at once! If you tried to push a pile of rocks out of your path you might soon become discouraged and give up, but if you moved a few at a time the obstruction would become easier to climb over each day and eventually the road would be clear. Often our pride makes us undertake too much in the spiritual life; we would advance faster more quickly if we planned our rule of life to suit our strength. So, in considering the foregoing suggestions, select only a few at a time to work on especially, and when you have become adept at those, go on to others. Our Lord Himself will show us our needs and how best to overcome them if we ask Him earnestly. We do not have to beg Him to listen; He is ever waiting for us to come to Him. Lord, teach us to pray."

<sup>2</sup> Ways of Meditation, Holy Cross Press, 10c.  
The Art of Mental Prayer, Bede Frost.  
In the Silence, Fr. Andrew.



# A Re-View

By ROY S. RAWSON

WE picked up a book one day and in turning over the pages read a short passage of some people living a happy and contented life, in harmony with each other; a government of success and well-being; an economic sufficient and efficient. This condition existed for some time. One day there came confusion—from confusion came discontent—from discontent came revolt—from revolt came distress—after distress came unhappiness. Harmony gave way to discord, single government gave way to duel control and conflict; ease in economic life gave way to hard endeavor to make sufficient for existence.

There seemed to be no end to the troubles of these people. They were forced to leave their former home and they sought life and happiness elsewhere. In their new land they constantly met some of their old bits of confusion and revolt—sometimes in old familiar forms, at times in new forms—at times new and startling experiences came to them out of the confusion.

We read further in this book of a new experience. These people had always loved one another and under their new circumstances maintained a harmony amongst them that was beautiful. But the newcomer in their form of government had not been left behind or lost in their removal. He was here with them and a family met with the problem of one having taken a life. This and the attendant grief were new experiences to these people and they thought of an appeal to their old governor for help and advice. The old governor was stern and rigid and sentenced the offender to a hard term of labor. To the bereaved parents the governor gives another son to take the place of the deceased. This kindness made these people turn and admire their old governor.

Years went by and the scene changes and so do the people. We now see descendants of our first people living amongst strange people with habits and customs quite different from the old people. Taking human life was

not an abhorrent thing to their land. It was a custom to sacrifice youths to a large image. But to the "old stock" people this was wrong—against the old-time governor's laws. So we read that one of the fathers heard his old governor say "show these people human sacrifice of that sort is not right." And he carried out implicitly the scene for the benefit of the inhabitants, who turned with the father to his old governor.

We read—in the faithful one's family they prospered but a younger brother desired the older's flocks and lands. Again confusion arose—brother against brother—brother separates from brother, the elder staying and the younger, in leaving, saying "I am going to follow my new governor." And he did.

Then we see an old man almost at the end of his life who wished to give his blessing to his son who was to carry on the tradition of the family and their governor. He calls for the son and another comes in and says he is the elder. Again confusion enters and leads to the disruption of the family.

Again we see a young man of great devotion to his father carried into a foreign land after being sold by his brothers—yet remaining loyal to the old-time governor of his fathers, honoring thereafter, his father by bringing him and the family into a land of plenty. Out of confusion comes restoration to economic security, a government by a sole ruler. But once again the trouble maker gets busy and troubles, murders, strife, lies, strange methods of sacrifice arise amongst these descendants and the people are on the move to a land near to that from which their forebears came.

On the journey is a dramatic incident—brought about over the conflict between two governors trying to control the people. The old-time one was only spoken by elderly men trained in the tradition. "We cannot see him," "How do we know he IS," "We want one we can see." These questions bothered their leader and he retires to a

mountain to talk it over with his governor. He returns with simple statements of what his governor wanted them to follow and finds them praising and showing deference to a figure whom they called their governor. "We are going to follow this one," they say. "But," says their leader, "I can destroy this one—for you have made him." And he destroys him and leads his people onward toward the place where the old-time governor was to be the sole ruler.

Again we find confusion enters in. The people are sick, sick and tired, perhaps from hearing so much about the old-time habits and times—but also sick from the bite of an enemy creature. "What shall we do to be saved from this," they say. Their leader consults with his ruler and carries out the plan suggested. He makes an image of the creature who bears all this evil, places it upon a cross, raises it before the people and all who come before it showing and saying they who are ill of the evil are healed of their sickness. Their leader tells them this is a gift and the work of the only governor who can do for them. All the confusions and sickness, strife, lyings, uncleanness they have endured came from listening to the glamorous, glittering and flattering statements and promises of that other unseen governor who was striving for control of them. "Leave this off and ye shall enter into a land where such things as these evils do not exist," they are told. "See in this figure raised on the cross before you all those evils which have confused you—and you see in that figure a power which overcomes and

shows you how to overcome. It means kill those things in yourselves and let the rule and power of our governor of old have their way in your lives. Then shall you be saved—no more confusion or strife, and ye shall enter into that great land." And we read further that they did.

And we read further in the book of Baby born to descendants of these people. He grows into manhood and the old troublemaker came and tried to confuse Him. He glowed, he glamored, he lied, but to no avail. This Man was true to the old-time governor of His people. But He suffered when He saw people suffer. He was constantly being treated ill, constantly assuming things of His family's nature. He lived through all the things His people of old did. And we read how He was taken one day, after years of driving out confusion and strife and illness from people—taken and put on a cross . . . was there not such a scene before? . . .

And people beheld it and called to Him and told Him what was wrong with them. And we come to the end of the book and we see people looking on a Man hanging on a cross and we hear a cry "O Lord, our governor."

That is the story of sin and its results. Such is the story of God, the Governor and Saviour. Such is the story of Satan, the father of lies and confusion. Such is the story of you and me in our attitude to these two.

Have you read it?

It is all in The Bible.





## BOOK REVIEWS

THE CHRIST OF VELAZQUEZ. *Miguel de Unamuno*. Translated by Eleanor L. Turnbull. The Johns Hopkins Press, Baltimore. Cloth. Pages 132. \$2.50.

This is a book of poems by the late Spanish poet who is considered by many, as one of the great poets of his generation (1864-1936), and, by some, as one of the great poets of all time. The works of Unamuno are steeped in the atmosphere of religion and especially in the religion of the Incarnation. His devotion to the Passion and Crucifixion of Our Lord finds exquisite and fervid expression in many of the poems in this volume. His style may be described as biblical, (he always carried a Greek New Testament), and in nearly every poem in this volume there are to be found poetic paraphrases of passages from both the Old and the New Testaments. This volume is divided into four parts, and Part 3 contains twenty-seven poems on the Passion with such titles as Crown, Head, Arms, Hands, Face, Breast, Eyes, etc. To this reviewer at least they are more than poetry; they are deeply moving meditations to be read in the spirit of prayer. Miss Turnbull, we are assured by one who read the Spanish originals, has, without endangering poetic quality, succeeded in the translator's most difficult task: retaining not only the sense of the original but also its form and movement.

—A. D.

THE WAY OF MYSTICISM, an Anthology Introduced and Arranged by *Joseph James*. Harper & Bros. Cloth. Pages 274. \$3.00.

Mysticism is a recognized element in religion and there have been great figures representing this way of approach to God. Today there appears to be quite a revival of interest in this manifestation. Unfortunately there is scarcely a technique of getting "in tune with the infinite" which is more fraught with dangerous spiritual pitfalls than mysticism. Father Huntington is quoted as having said that mysticism can lead either to pantheism or sensuality. Where there is the effort to escape the body

so that the soul may have union with the infinite—the alone flying to the Alone—mysticism is non-Christian, yea, anti-Christian. As such the Christian must flee from it as from idolatry. This book unfortunately falls into the class of non-Christian mysticism. The compiler of this volume certainly writes as a non-Christian when he declares in the Epilogue that "We know *that* He [God] is, but we can never know *what* He is." p. 248.

In the case of God, it is knowing *who* He is and Jesus Christ is that. After a statement like this, it is not surprising that the sanctification of the whole man does not enter into the picture—sacramentalism has no mention. Neither, for that matter, does the compiler mention in Introduction or Epilogue the words "sin" or "grace." In other words this effort is Pelagian in the worst form, when it presents mysticism as a technique to get in touch with God.

The body of this work has many passages of mystical character drawn from Christian, Moslem and Chinese sources. Our Lord, St. Paul, Dadu, St. Augustine, Dean Inge, George Fox, Molinos, St. Thomas, Tao, Tagore, etc., rub shoulders in uneasy familiarity. We have not checked, but it is more than likely that some of these authors have been taken out of context. This is brought to mind by the presence of seventeen extracts from the writing of Soren Kierkegaard. The greatest theologian of Denmark would be horrified to see his words used to promote what for him would be the opposite of everything he stood for—the Incarnation annihilating all other "ways" to God. One passage gives his position in contrast to the purpose of this book. "The most dangerous traitor of all is the one every man has in his own heart." p. 170.

—J. G.

A BOOK OF DAYS FOR CHRISTIANS. *Richardson Wright*. Lippincott. Cloth. Pages 223. \$2.50.

The next time you are riding on a train, trolley or bus and the urbane gentleman across the aisle lowers his morning paper and seems to be gazing into space, don't be

too sure that the is mentally calculating his gains or losses on the market; or possibly selecting a winning horse in the third race; he *may* be saying his prayers. When a man does that sort of thing—weaves his religion into the warp and woof of daily living; and then sits down to write a book, you may be sure that he has something to say. Such a man, quite obviously, is the author of this book of random thoughts for every day of the year. The thoughts range over a wide field—daily living, home, friends, work and play, religious festivals, sickness, prayer, love, suffering and glory, but they form a natural unity in that all are God-centered. The daily reading is followed by a quotation, taken generally from the spiritual writers, ancient and modern. Both text and quotations provide rich material for a daily meditation. Christians, and especially Churchmen, will find this book helpful to growth in the spiritual life. And to the weary, nervous, disillusioned and unhappy people all about us, both Christian and pagan, who are desperately seeking a sense of security and peace of mind, this book has much more to offer than the “best-sellers” which claim to point the way to success, or tranquility, or popularity, or security or what not. The Order of the Holy Cross is honored in that the book is dedicated to the memory of Father Huntington and Father Hughson. Once you have read (and *used*) this book you will want to share it with friends.

—A. D.

### Saint Helena Happenings

This has been an exciting month for Helmetta. We have had 1) a visit from Father Whitemore—my, it was good to see him again; and 2) we have had a Junior Profession—Sister Jean. The latter gave us another visit from Father Superior. We have indeed been fortunate in seeing him so often this fall.

The glorious fall weather makes it very hard to stay indoors and tend to our “knitting.” The trees have been perfectly beautiful. Being “in the country” we are more fortunate than most in the beauty and colour of our surroundings. All around the convent the trees are golden and red, giving the im-

pression of continual sunlight. How can anyone fail to believe in God, with so much of His beauty all about?

We had an “interesting”—I’m not sure enjoyable is the correct word—experience one morning. It all began at a wee small hour when the caller made her rounds. We all responded to her “Let us bless the Lord” and got up—those of us on the second floor that is. The sister who had called us noticed that the novitiate on the third floor was still dark, and ominously quiet, so she padded upstairs and waked them. We second floor folks went down to chapel, etc., as per schedule. Time came for the Angelus and the novice-bell-ringer was absent so one of the professed rang it, and we all settled down to our meditation. Someone noticed that the third floor people were in chapel, so she went up again to the still dark and ominously quiet third floor and waked them again. Then they began piling down to chapel. Meditation being over we proceeded on to Lauds and Prime. It was a feast day, so Offices were short and we again settled down, this time to wait for Father McCosmo to come for Mass. He didn’t come, and didn’t come. We looked out the window and it was pitch black dark—where on earth was the sun? Looked at our watches—they said 6:00 a. m. That’s funny, we don’t have Mass till 7. Then everyone burst into somewhat subdued laughter, except for the slightly put-out novitiate who had known what time it was all along. The caller had waked us at 4:25 instead of 5:25, and we were a whole hour ahead of schedule. It seems the novitiate had realized the mistake and gone back to bed the first time, but on the second call had very obediently got up, but kept their secret grimly to themselves. It was one of the sister’s birthday, so we gathered the caller wanted to give her an extra hour to celebrate. She did.

We have had Sister Rachel for a nice long visit. We hope she got the good rest she needed. We’re in favour of more and longer visits from our Kentucky sisters.

As of the other day, we are now the proud possessors of a mimeograph machine. Heretofore, we have had the school in Kentucky do whatever we needed, but now we can go



to the business for ourselves, and also help relieve some of the pressure on the secretary here.

For our desserts, one of our Helmetta friends brought us the biggest 40 pound pumpkin you've ever seen. Two days later she brought us a 20 pounder. Our cook, Sister Katherine, has thought up many different ways to use it all up—every kind of dish from soup to pie. They were delicious.

Our biggest expedition was to Holy Cross for Father Stevens' Life Profession. Several of us made the trip. The service was, of course, very impressive. Father Stevens gave us our long retreat, so we were especially interested.

October saw school well under weigh at Versailles, with teams chosen, the hockey field in use for practice and for games, and the rehearsals for play and opera already begun. One of the nicest events of the first semester was the reception given to the sisters, faculty and the students of the upper school by the parish of Saint John's. In the absence of the principal, who was ill during the opening weeks of school, Mrs. Hopkins, assistant principal, has been carrying her own work and most of the various jobs of the principal with apparent ease and much success.

Father Superior made us a brief visit, October 30-31, and Father Kroll spent a week in November, including Thanksgiving Day, with us.

Sister Mary Teresa was sent from the mother house to help out while we were short-handed. She was promptly given a schedule full of school jobs in lower school and library.

At the time of writing, St. Andrew's has been in session for over a month. We are able now to get the school year into perspective, and to have some indications as to how it will go. From present indications, the prospects could hardly be brighter.

We have a full school, almost more boys than we can comfortably accommodate. The total enrollment is no more than the peak of last year, but since we had to turn the for-

mer senior dormitory into a private house, we have a little less room. We did make two new rooms out of part of the entrance halls of two dormitories this summer, but they do not have room for as many boys as the senior house held. We greatly need additional dormitory space. If our friends are good to us this year, we should like to add an extension on St. David's Dormitory, to provide five or seven more rooms for boys



"O COME LET US ADORE HIM."

## SAINT ANDREW'S

and an additional master's house. That would just about give us the accommodation we need for the School at its present size, which is just what we should like to keep it.

The Senior Class is doing a splendid job. Their own morale and discipline is excellent and they are therefore setting a fine example to the school. They are taking their responsibilities as supervisors seriously and we are especially fortunate in our Prefects. They are: Mack Carroll, Head Prefect; Michael Robinson, Prefect of St. George's; Robert Guest, Prefect of St. Patrick's; Murray Robinson, Prefect of St. David's; Harold Wilson, Prefect of St. Dominic's; and Edward Sciple, Prefect of St. Joseph's.

The two new members of our faculty have already demonstrated how fortunate we are in having obtained their services. Father Steele, the new Assistant Headmaster, has stepped into his position so quietly and efficiently that we all feel as if he had been here for years. He and Mrs. Steele are already fully integrated into our St. Andrew's family. It is a joy to welcome back to the campus Mr. Paul Crick, a St. Andrew's Alumnus, Class of 1947. He has already demonstrated his ability both as a teacher and as an assistant football coach. He is planning to be married in our St. Andrew's Chapel after Christmas, and we look forward to welcoming his wife to the campus at that time.

Never has it seemed that the new boys have settled into school life so easily and quickly as they have this year. Without doubt, the magnificent weather we had for the first month of school was a real help. But they are themselves a grand group and the old boys did so fine a job of helping them feel at home here that the process was completed with a minimum of difficulty.

We were very fortunate in having the Father Superior with us for the opening of school. In addition to getting us off to a good start, he conducted our Fall Retreat, which was attended by eight priests and laymen.

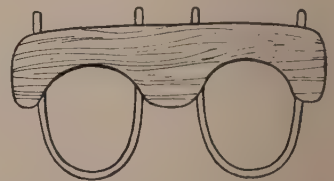
The calls for work throughout the South are as demanding as ever. The Prior has his usual full schedule of Missions and Retreats. Father Turkington is taking more

outside appointments than ever this year. Father Whitall continues to supply the Mission at Midway with Sunday Mass and other ministrations.

Having written all this, one is tempted to tear it up and begin again. Such generalities do not really describe St. Andrew's School. We wish you could know our boys as we know them. Each is to us an individual with his own character and ability, achievement and difficulties. We keep the school small so that we can have a direct personal contact with each boy and deal with him as an individual not as a mere member of a group.

Yet when one tries to write about the boys in a personal way, it turns out to be impossible. It would not be fair to them to recount their stories in a way that can be recognized. To disguise the stories would spoil their effect. And in any case, the elements and incidents that reveal each personality are in themselves quite commonplace and trivial. The knowledge of each boy is gained in the little day in and day out contacts. They must be experienced; they cannot be described.

The knowledge, we believe, is real knowledge and it brings with it an opportunity to help the boy face and deal successfully with the ordinary affairs of life. That, after all, is what we are trying to do. Our primary purpose is to help our boys to become good citizens of the world and faithful members of the Church. Therefore our aim at St. Andrew's is not to provide an artificially contrived environment which they will never meet up with again but to reproduce, as far as we can, the norm of Christian family life. To the extent that we succeed, things run along smoothly and happily—and there is nothing much to write about. That, we are glad to say, is the situation here at the moment.



"TAKE MY YOKE AND LEARN OF ME. . . ."



# Santa Barbara's Tower

By J. H. BESSOM, O.H.C.

THE Episcopal Church in California is fairly well aware of her special duty in this favored area which has become a garden of nuts" with the flooding in of weird faiths and fancies, where religion is usually presented as emotion and sensation. The Church knows that she must show the Catholic Truth in a thoughtful way, that she must appeal to the intellect and be an ark of safety to those who are sinking in the uncertain currents of feeling.

But our own danger is that while we uphold the intellectual appreciation of Christianity we may become deadily dull. Nothing but sturdy Catholic sentiments can guarantee us against our obvious peril, that of becoming becalmed in a "faith" that is merely intellectual and cannot press the will towards righteousness, personal, social and international.

How are Catholic sentiments to be supplied? The parish priest must ponder that question very seriously. We suggest that among his best answers are these: the mission, the school of prayer, and the retreat. The mission is a means of the next step forward for a parish ready for a spiritual hike over pleasant, rugged land; the school of prayer serves a large or small number of people who are willing to consider a more purposive and profitable use of praying; the retreat can reach any group of people at any stage of spiritual advance or decline if willing to come and keep the house rules.

To make these means available for Pacific Churchmen Mr. Ray Skofield was building his vast quadrangle above Santa Barbara in 1927 on a lesser peak of the Santa Ynez (St. Agnes) Mountains. He did not know that it was to this end that he chose his superb site on the summit, backed and flanked by other peaks and shoulders of the same range, all green clad with the Los Patres Forest (Forest of the Fathers) overlooking many miles of ocean, shore and channel, opposite Santa Cruz (Holy Cross!) and other

(Mt. Calvary Monastery is on top of the highest hill that can be considered part of Santa Barbara as an inhabited area. That Saint is always represented in art with a tower.)

islands standing high out of the fair Pacific, every cape and headland with its beacon to guide sea or air travel, towering above the hills, groves, and homes of handsome Santa Barbara, 1,200 feet below.

The millionaire thought he had got the best location on the coast for the enjoyment of his friends and family. He carefully planned the vista each room would give. He ordered the great supporting walls in just the right places, converting the mountain's head into a sufficient plateau for buildings, gardens and drives. He engaged Reginald Johnson, top man in Spanish Colonial architecture, to lay out and erect a castle worthy of a conquistador but comfortable for a modern. As much as business allowed he supervised construction himself. If he lingered late on a fall evening he saw fairyland appear below him: the lights of Santa Barbara, Montecito, Goleta, and Carpinteria; the numerous beacons bright with varying colors and frequencies; faint glows many miles away on the coast; slow single sparks that were really the headlights of speeding automobiles. But it was not for the pleasure of Mr. Skofield's guests that all this was being done, but so that the Creator of Beauty might be praised in this place and human hearts be moved to rejoice in Him and with Him.

The depression caught up with the project in 1934 and the covered fabric stood, massive and weatherproof, but without one square foot of its interior finished for living in. It was not vandal-proof so some temporary damage was done by youngsters who called it "The Haunted House." The lizards, chipmunks and canyon wrens took over and even now treat us as merely their tenants. It became plain that rich Americans were not going to try to have or to staff such large places any more so the disappointed planner had to consent to its being offered for sale.

But it was not the right size for any institution, hotel interest or whatnot that looked it over. It was built for a Priory of the Order of the Holy Cross so nobody else could visualize it for a dwelling. At last

Fr. Tiedemann heard of it and investigated. He found every window and door boarded up and every skylight broken though, the dirt of fourteen years lying over the debris of interrupted construction. No lighting, no plumbing, no water, no heating facilities invited habitation. There is one remaining section someday perhaps to be an infirmary, which shows how the whole thing was when Fr. Tiedemann first saw it. He showed it to me the day I came. I had not given vent to any exclamations as he had shown me the works of God, the structure of Mr. Skofield, and the finished products of Karl Tiedemann's taste and industry (and expert begging!) But when I saw the contrast, I burst out with, "Your audacity!" He urged,

"Please call it 'faith,' Father."

After the Superior had visited the place, terms arranged, and a convenient legacy assigned to this new effort, Fr. Tiedemann borrowed a sleeping bag and moved in to speed construction. By winter he had a living room with fireplace, kitchen, chapel, and two sleeping rooms. No less striking than the site and shell is the way he has adapted but finished, adapted to monastic use, furnished and beautified what the Order bought so very cheaply.

What Mr. Skofield planned as his ideal home for the Skofield family turned out to be just the thing for a monastery and retreat house. Each room and section was ready to be transformed into some needed part of a spiritual service station for the Pacific Coast. Old friends from St. Louis and new friends made locally contributed to make it habitable and attractive. It is a museum of Spanish antiquities but you can use every item. The patio (garden-in-the-middle-of-the-quadrangle to me) is a gardener's showpiece and its superb decorated wrought iron cross would be spectacular anywhere. The proposed art gallery, ventilated only by doors and illuminated only by skylight might have stumped most planners when they saw that it took up a quarter of the whole structure. But by being divided into large cubicles it became the place where retreatants can sleep. (When they are so numerous as not to be spaced out, Fr. Tiedemann asks the louder men to snore in unison.) What were intended for guest bedrooms are sufficient when the retreat is smaller. The proposed servants' rooms are fine for the members of the Order.

Retreatants naturally enjoy the beauty they see here. The wild life charms them too: rabbits, chipmunks and lizards common, sometimes a deer or fox, sometimes the sound of coyotes howling in the canyons at the full moon. Even a mountain lion has been seen.

So, the retreatants are coming to us almost every weekend, and the Fathers are going out for schools of prayer and mission far and wide. Mt. Calvary is also visited by many as a showplace. Pray that the Order may be strong to fulfill the purpose for



SANTA BARBARA AND HER TOWER

(Courtesy of the Metropolitan Museum of Art)



which the Divine Architect seems to have planned this great building from its start.

### Intercessions

*Please join us in praying for:—*

Father Superior preaching at Christ Church, Bellport, Long Island, Sunday, December 16.

Father Kroll conducting a retreat for priests at the House of the Redeemer, New York City, December 11-13.

Father Packard giving a missionary lecture on Liberia at the General Theological Seminary, December 18.

Father Hawkins conducting a quiet day at the Church of the Resurrection, New York City, December 8.

Father Stevens to be stationed at Mount Calvary Monastery, Santa Barbara, California; preaching a mission on his way west, Saint Christopher's Church, Oak Park, Illinois, December 9-16.

### Notes

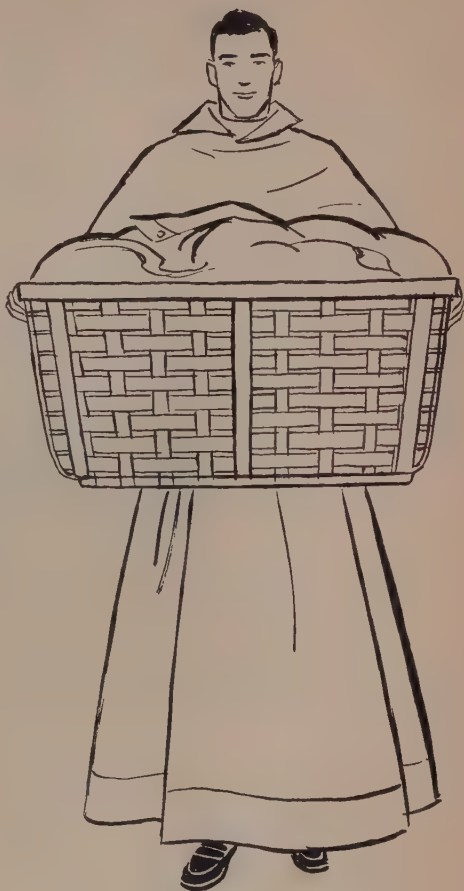
Father Superior received the junior vows of Sister Jean, O.S.H., at the Convent of Saint Helena, Helmetta, New Jersey, November 8; assisted at the consecration of the new Saint Mary's Hospital, Bayside, Long Island; blessed the sisters' quarters, and said the first Mass in the chapel; conducted the meditation at the annual Pre-Advent conference of the Oblates of Mount Calvary held at Saint Luke's Chapel, Hudson Street, New York City.

Father Kroll returned from his western trip which was completed after visits to St. Andrew's School; Versailles, Kentucky, and St. Helena's Convent, Helmetta, New Jersey; spoke at the breakfast following the men's Corporate Communion at Christ Church, New Haven, Connecticut.

Father Packard gave a talk on the Liberian Mission at Saint Andrew's Church, New Paltz, New York; preached at Christ Church, West Haven, Connecticut.

Father Harrison conducted a mission at Holy Trinity Church, Hicksville, Long Island.

Father Hawkins conducted a mission at Calvary Church, Syracuse, New York; preached at Christ Church, Greenville, New York.



Father Parker gave a talk on the Liberian Mission to the altar guild of the Diocese of Pennsylvania; conducted a mission at the Church of the Resurrection, Richmond Hill, Long Island.

Father Gunn gave a Eucharistic mission and young people's mission at Saint John's Church, Shenandoah, Iowa.

Father Stevens took life vows on Sunday, November 25. Ordinarily this is the Feast of Saint Katherine of Alexandria if it falls on a week-day and is the anniversary of the day on which Father Founder took his life vows.

Father Terry assisted Father Hawkins with the missions at Syracuse and Father Parker at Richmond Hill.

## An Ordo of Worship and Intercession

### December 1951-January 1952

- 16 3rd Sunday in Advent Semidouble V col 2) Advent i 3) of St Mary cr pref of Trinity—for the ordination of candidates
  - 17 Monday V Mass of Advent iii col 2) Advent i 3) for the faithful departed 4) of St Mary—for all priests
  - 18 Tuesday V Mass of Advent iii col 2) Advent i 3) of St Mary—for the Order of Saint Helena
  - 19 Ember Wednesday V col 2) Advent i 3) of St Mary—for the Seminarists Associate
  - 20 Vigil of St Thomas V col 2) Advent i 3) of St Mary—for the spirit of penitence
  - 21 St Thomas Ap Double II Cl R gl col 2) Ember Friday 3) Advent i cr pref of Apostles LG Ember Day—for all in doubt and perplexity
  - 22 Ember Saturday V col 2) Advent i 3) of St Mary—for the Oblates of Mount Calvary
  - 23 4th Sunday in Advent Semidouble V col 2) Advent i 3) for St Mary cr pref of Trinity—for the conversion of sinners.
  - 24 Christmas Eve V col 2) Advent i—for the spirit of humility
  - 25 Christmas Day Double I Cl W gl cr pref of Christmas until Epiphany unless otherwise directed at 3 Mass LG of Epiphany—thanksgiving for the Incarnation
  - 26 St Stephen Deacon M Double II Cl R gl col 2) Christmas cr—for persecuted Christians
  - 27 St John Ap Ev Double II Cl W gl col 2) Christmas cr—for the Society of Saint John the Evangelist
  - 28 Holy Innocents MM Double II Cl V col 2) Christmas cr—for all children in institutions
  - 29 St Thomas of Canterbury BM Double R gl col 2) Christmas cr—for Saint Andrew's School
  - 30 1st Sunday after Christmas Semidouble W gl col 2) Christmas cr—for the Community of Saint Mary
  - 31 St Sylvester BC Double W gl col 2) Christmas cr—for the Companions of the Order of the Holy Cross
- January 1 Circumcision of Our Lord Double II Cl gl col 2) Christmas cr—for renewed dedication to God
- 2 Holy Name of Jesus Double II Cl W gl col 2) Octave of St Stephen cr—for the Community of the Holy Name
  - 3 Octave of St John Simple W gl col 2) of St Marv 3) for the Church or Bishop pref of Apostles—for Christian reunion
  - 4 Octave of Holy Innocents Simple R gl col 2) of St Mary 3) for the Church or Bishop—for the ill and suffering
  - 5 Vigil of the Epiphany Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—for the Servants of Christ the King
  - 6 Epiphany Double I Cl W gl cr pref of Epiphany through the Octave—for the Liberian Mission
  - 7 Withing the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—for the peace of the world
  - 8 Within the Octave Semidouble W Mass as on January 7—for Mount Calvary Monastery
  - 9 Within the Octave Semidouble W Mass as on January 7—for the Confraternity of the Christian Life
  - 10 Within the Octave Semidouble W Mass as on January 7—for the Confraternity of the Love of God
  - 11 Within the Octave Semidouble W Mass as on January 7—for chaplains in the armed services
  - 12 Within the Octave Semidouble W Mass as on January 7—for the Priests Associate
  - 13 1st Sunday after Epiphany Semidouble W gl col 2) Octave of Epiphany cr or of Octave Day gl col 2) Sunday cr LG Sunday—for parents, guardians and children
  - 14 St Hilary BCD Double W gl cr—for the bishops of the Church
  - 15 St Paul the First Hermit C Double W gl—for religious vocations
  - 16 Wednesday G Mass of Epiphany i col 2) of St Mary 3) for the faithful departed 4) for the Church or Bishop—for the faithful departed



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